Identity of Guptas

(The Dhāraṇa emperors of India)

By

Ch. Reyansh Singh

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An Ethnic study.

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Table of contents

Introduction	page 01
01. The Vaishya clan (theory)	03
02. Etymology of the term "Gupta"	04
03. Was Dharana, a true identity?	06
04. Historical texts and authorities.	08
05. Dharana's cultural similarities?	10
- Ramagupta, myth and reality.	14
- The Ashvamedha sacrifices.	21
06. Dharana coinage & Art-work.	26
- Artwork.	26
- Coinage (and the legends).	34
07. Other aspects of Origin.	39
08. Conclusion.	50
Appendix-1 (Historical texts & Ganguly's view).	52
List of references.	62
Abbreviation's List.	74
Bibliography.	75-76.

Identity of Guptas

Introduction

Gupta-rule, as described "The Golden rule of Indian history" have been variously ascribed to different tribes. And in this article we will discuss about their identity and ethnicity. Some believe them to be a branch of Jats, some believe of Brahmins, some say of Vaishya and some new claims try to connect them with the Ahir tribe.

The great Guptas/Dharanas ruled valiantly over the north-India for about three centuries from 240 to 550 A.D. They often said to have confronted the (White) Huns. The very literal word "Gupta" (Devanagari: गुप्त) should mean 'Hide' ('to hide' or may be 'hidden') but is that truly the case with the Guptas? We will find out.

We will refer to them as the Dharana Empire as I have shown in an upcoming segment that they were Dharanas and not the Guptas as so claimed.

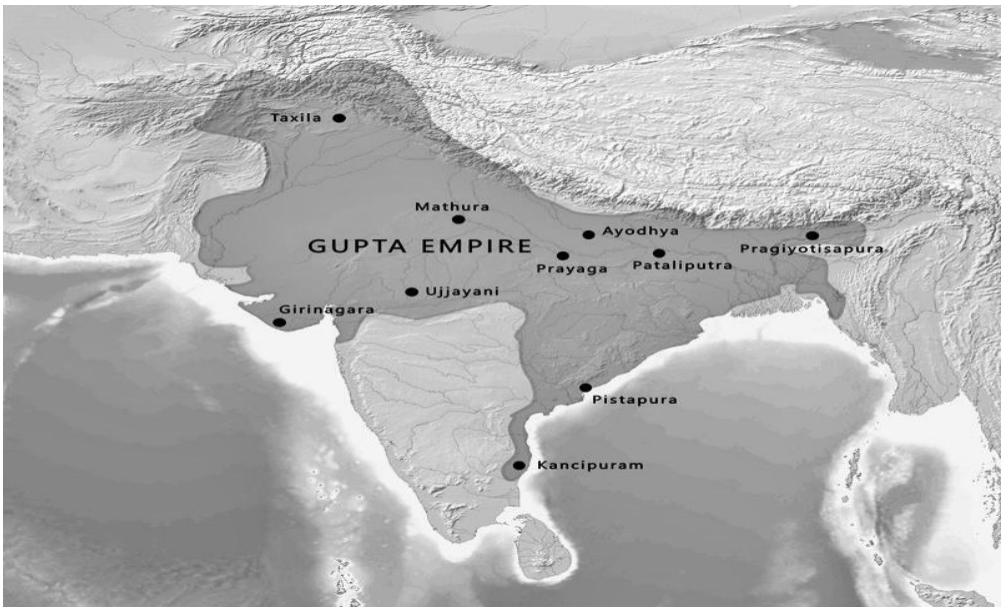
List of rulers

In order to understand the rule, we have to understand the rulers as well. Here is the list of every Gupta emperor with their roughly corresponding dates in A.C.

1. Sri Gupta (r. 240-280)
2. Ghatotkacha (280-319), son of 1
3. Chandragupta I (319-335), son of 2
4. Samudragupta (335-375), son of 3

5. Ramagupta (375-380), son of 4
6. Chandragupta II Vikramaditya (380-415), son of 4
7. Kumaragupta I (415-455), son of 6
8. Skandagupta (455-467), son of 7
9. Purugupta (467-473), son of 7
10. Kumaragupta II (473-476), son of 9
11. Budhagupta (476-495), son of 9
12. Narasimhagupta (495-530), son of 9
13. Kumaragupta III (530-540), son of 12
14. Vishnugupta (540-550), son of 13

Map? The (rough) map of the Dharana/Gupta dynasty can be portrait as (below). This could also be verified by the Atlas of J. E. Schwartzberg. (Note-Image may contains copyright).



- Ch. Reyansh Singh

The Vaishya clan

Vaishya the very word usually ascribed with the term "business" in Indian aspects has now come so far as I know there's only one claim that says they are "Gupta" and it is a title for the Vaishya community. Can it be true? I don't want to make any controversial statement but I don't believe if any historian tries to connect them with 'Vaishya community' on the basis of their title 'Gupta.' It doesn't make any sense at all, Vishnugupta was the real name of Chanakya[1] (or Kautilya, ca. 300 B.C.E. authored 'Arthashastra') who was a Brahmin[2] by birth and not a Vaishya. Kshemagupta (10th century CE) a Kshatriya ruler of Kashmir, the famous Indian mathematician and astronomer Brahmagupta (c. 598 – c. 668 CE) and Chandragupta Maurya (ca. 300 B.C.) are the notable non-Vaishya names to be pointed out here. If today Vaishya communities uses the title as Gupta doesn't mean they are the representatives of the Guptas or Dharanas.

First of all, Vaishya, what does it mean? It is the 3rd (of 4) Varna (Social hierarchy system) of the caste-system within the Hindu mythology.[2§(a)] And a person's Varna is decided after his/her profession and not by the birth as per Bhagawata Gita (see below). Even if people say that Guptas used to trade or sell like the modern Vaishya families it will only suggest that they were Vaishya by their Varna and the Varna is totally independent of one's ethnicity. Here our goal is to find the ethnology of the Guptas and not their Varna. Guptas aren't Vaishyas at all by their ethnicity as Vaishya is not an ethnic group. It's a social group based on individual's profession(s) only within the religion of Hinduism.

Bhagavad Gita's chapter 4, shlok/verse 13 says.

चातुर्वर्यं मया सृष्टं गुणकर्मविभागशः।

तस्य कर्तारमपि मां विद्धयकर्तारमव्ययम् ॥ (4|13)

This totally agrees that a person's Varna is concluded after the profession of the person and not by his/her birth (or ethnicity). Even in the Panchobh copper plate, the Gupta/Dharana emperors are designated as 'Kshatriyas.'[2§ (b)]

"Gupta" ?

If the word 'Gupta' is not ethnic then what was it's significance? The Junagadh rock inscription of Skandagupta dated about 457/8 C.E. (estimation), mentions[3] :

सर्वेषु देशेषु विधाय गोप्त्रीन् "sarveṣu deśeṣu vidhāya goptṛīn"

This sentence simply means, "Having established protectors in all the regions." Fleet translate the word *Goptrin* as "Protector(s)"[4]

Now let us take a revision of the word's antiquity. The very first mention we find is by Sankrit scholar Panini (at least 500 B.C.E) as "Gupti"[5] & "Goptri." V. S. Agrawala interpreted these terms as 'defence' and 'the art or science of military arrangements' respectively. The word "Goptri" also appears in Stein's edition of *Rajatarangini* (VIII, 341 and 339) (originally 12th century CE by Kalhana) and it defines the word as 'Gaurdian of the Earth/realm.'

Even till the Mughal rule, we know from *Yāvanaparipāti* (book by Dalpati Raya from year 1764 AD, under the patronage of Prince Madhava Simha of Jaipur). In this book there are two titles mentioned, "Nagara Gauptika" which is translated as city 'Kotwal.' The other word is "Sima Gauptika" which is translated as 'Faujadar.'[6] '-ka' here, is a suffix.

As per Buddha Prakash "in the Mandsor inscription of Kumaragupta, there Bandhuvarman & Vishvavarman are called '*Gopta*' and as per Junagadh rock inscription of Skandagupta, it meant by a Military governor."[7]

We all know that this dynasty of Mandsor was of Virks or Aulakh (Aulikaras) in origin (Jat in both the possibilities) and was not a Vaishya dynasty, rulers of which were also called 'Gopta.'

As per **Mahabharata**[8]

अदान्योन्यस्य संयोगाच्च चातुर्वर्ण्यस्य भारत

गोप्तारः संग्रहीतारौ थातारः कषत्रियाः समृताः

Here the word **गोप्तारः** (Goptāraḥ) is clearly meant by a 'protector.' Hence we could finally conclude that the term Gupta is not an ethnonym but rather a professional name, a person who have been appointed 'to protect' was called a 'Gupta.' And sometimes it can be a personal name that also does not refers to the ethnonym of the Individual. (like Vishnugupta Kautilya of ca. 300 B.C.)

Was Dharana a true Identity?

This all starts with the Poona and Ridhapur plates of Prabhavatigupta the daughter of Chandragupta II Vikramaditya.

What is Poona and Ridhapur?

Poona is the famous town of Pune in Maharashtra, India. And Ridhapur, an another village in Amravati district of Maharashtra.

Poona Plates: - There were 2 copper plates along-with a seal founded there, attributed to Prabhavatigupta of her 13th regnal year. The plates include the genealogy of the Gupta kings from Ghatotkacha to Chandragupta II and then his daughter Prabhavatigupta and then her son Divakarasena (from her husband Rudrasena II, Vakatak king) However, the line 7 of the first plate reads as under:

महाराजाधिराजश्रीचन्द्रगुप्तस्तस्य दुहिता धारणसगोत्रा नागकुलसम्भूताया

Here she clearly says that her gotra/clan is Dhāraṇa[9] (धारण) we must note this as here she doesn't gave her clan as 'Gupta' as attributed to the already debunked 'Vaishya theory' but rather she used to gave Dharana as her gotra/clan. Note, a gotra/clan can only be proclaimed by the one of that of the father.[10] i.e., Dharana was the clan of Chandragupta II Vikramaditya.

Ridhapur Plates: - The Ridhapur plates are another important copper plates that helps us to understand the rule of Vakataka dynasty, there were 4 plates scribed in the 19th regnal year of Pabhavatigupta, out of which 2 are inscribed on both the sides while 2 are only scribed on one side; there's a total of 32 lines in all.

However the 7th line (from the total 32 lines and 2nd line on the first side of the second plate) reads as under:

महादेव्या(व्या) दत्तदेव्यामुत्पनो(नौ) महाराजश्रीचन्द्रगुप्तस्तस्य दुहिता धारणसगोत्रा

Here she (Prabhavatigupta) again mentioned her father's clan as Dharana.[11] The repetitive mention by such an important family member can't be neglected or ignored; we have to accept that "Dharana" was the actual gotra of the Guptas. And from here if we wants to denote the dynasty we should have call them as "Dharana empire" and not the Guptas. I discard and disregard the term "Guptas" ahead.

Identification of Dharana clan- Many modern historians suggested that the Dharana represented here is a Jat clan. Like Dhasrath Sharma[12] and K. P. Jayaswal etc.

The **Copper plate of Tipperah** of Loka-natha (a small king of Bengal) of 750 A.D. mentioned a king 'Jivadharana' further identified with "Jivitgupta II (ca. 750 C.E.)" of the later Gupta/Dharana dynasty. [11§(a)] This is yet another documentary proof of unimpeachable validity establishing that the Dharana gotra of these emperors was well-known to the public as well.[11§(b)] Interestingly writing Gotra on plates is still a 'Jat custom' in some parts of Rajasthan during an individual's wedding.

Historical texts

Dharana kings' identity in historical texts? This topic is generally not much debatable, as all the texts refers to a single community.

- Sanskrit play *Kaumudimahotsava* (no certain date but belongs to Gupta/Dharana period, as per Dashrath Sharma) mentions a King called Chandra/Chanda whose arise was brought about by his marriage with a Lichhavi princess, was a "Kāraskara, sub-division of Jartika." This king is clearly Chandragupta I of the Dharana dynasty who married Kumaradevi of Lichhavi clan. Here he is called a "Jartika" author Dashrath Sharma alludes and recognized this "Jartika" as the modern "Jats."[13] i.e., Chandragupta I is mentioned as a 'Jartika' or 'Jat.'
- The *Ārya-Mañju-Śri-Mūla-kalpa* (an 8th century Tibetan text), verse 759 reads as under

भविष्यन्ति न सन्देहः तस्मिं देशे नराधिपाः। मधुरायां जातवन्शाढ्यः वणिक् सूर्वी नृपो वरः॥

It means, "In that country, undoubtedly (then) there will be a king-a great king of Mathura Jata (Jat) family, born of Vaishali lady. He became the king of Magadha. (758-760)"[14] This verse is a clear indication to emperor Samudragupta, whose mother was a Vaishali lady (Vaishali was the (then) capital of the Lichhavis).

  - Some seals of this empire says "of the Gut/Jut" (this will be discussed in the section Coinage & Art-works)
- The Sanskrit grammarian Chandragomin of the 5th century A.D. says "Ajayad Jarto Hunan" (i.e., the Invincible Jarta or Jat king defeated the Huṇās) this is clearly a reference to Skandagupta's victory over the Huṇās (White Huns).[15]

Some author attributes this sentence to the Yashodharman of Malwa. How could a 5th century grammarian mention about some event of 530 A.D.? This attribution is regardless and should be terminated. Skandagupta's Bhitari pillar inscription mentioned his conflicts with the Huṇās in the mid-5th century.§ Chandragomin's statement, then should be attributed to the event that took place in his contemporary period and shouldn't be attributed to the 'so-called' event of the later century.[16] If someone is getting troubles accepting that the Chanda and Chandra can be same. I suggest them to read Epigraphica Indica Vol. XVIII p. 317. Where a Satvahana king namely Chandasati is mentioned however his coinage reads the name as 'Sri Chandra Sati.' Chanda is the Prakrita form of Chandra.[17]

- **Note:-** The Dharana coinage of these emperors also bears their ethnic identity as we have discussed ahead in section Coinage and Artworks.

§. Author Tara Chand & K. G. Sankar believes that Skandagupta repulsed a wave of white Huns in 455 A.D. and the next defeat (so-called) of Huns was in around 530 A.D. (New Indian Antiquary, Vol. IV, 1941-42, edited by S. M. Katre & P. K. Gode, Karnataka Publishing House, Bombay-India, p. 36 ff).

Dharana's cultural similarities?

The following quotes taken from an article by R.S. Sharma in *Central Asia*, also provide the similarities between the Kushana and the Dharana rulers. "The Kushanas were skilled horsemen, Using reins, saddles and possibly some kind of stirrups. Horseriding had been introduced into China earlier, and to facilitate it, a Han Law of 122 B.C. required horsemen to wear trousers. The Kushana coins and sculptures clearly show that boots, tunics and trousers formed the essential equipment of the Kushana horsemen who were good archers. Their love of horses is indicated by the coins of Miaus, Soter Megas, Kanishka I, Huviska and Vasudeva. Since the Kushan ruled almost over the whole of northern India for about two centuries, they popularised the use of horsemen. From their period onwards cavalry assumed a dominant role in India.... Coins show that the Gupta (Dharana) horse-riders wore tunics fastened by belts, helmets, trousers and buttoned-up boots; and all these came from Central Asia. Possibly the Gupta (Dharana) soldiers learnt the use of long swords fitted with scabbards from the Kushanas. The Guptas (Dharanas) also used armoured, caprisoned horses fitted with some kind of stirrups, which were borrowed from their **Central Asian** predecessors. Their seals and inscriptions speak of Asvapati, Mhasvapati and Bhatasvapati, which stand for captains of horsemen and testify to the growing importance ofcavalry."[18] Sharma added, "the reclining figurines, drummers, women with double-knobbed head-dress, men with peaked caps, mother goddess with heavy breasts, and the devotees placed in the shrine of the mother goddess, are objects completely foreign to Indian tradition... A study of the dress and decoration of these figurines as well as the representations on the coins demonstrates a change in the cultural traditions in so far as we find the trousers, chitons, himations, etc. in place of the **dhoti**, and

the **uttariya**."[19]

If these features are not of Indian origin? Then where did they come from? Indian historians attributes them with the Kushanas, aren't the Kushana a branch of Yuezhis? Yeah they were a branch of Yuezhis (pronounce as *Gut-ti*). Father Monserate (1536-1600), a Jesuit priest in the Moghal emperor Akbar's court, considered the Jats to be the descendants of the Getae. (Jhutti 2003, 10). By the mid-18th century, Joseph De Guignes (1721-1800) had equated the Jats with the Scythians, as well, but this time also with the Chinese Yuezhi. (Jhutti 2003, 11).

De Guignes, French orientalist, believed the Jats of Punjab were descendants of Yuezhi who were known to the Indians under the Kushan Dynasty. James Tod, relying on De Guignes, presented quite an interesting history to the Jats and Rajputs, whom he thought were both descendants of Yuezhi and Getae, as he equated the Getae and Yuezhi. In his Annals and Antiquities of Rajasthan, written in 1829, he says (note Jit, Jat, and Jut are the same):

"[A] translation of the Nehrwalla conqueror's inscription, which will prove beyond, a doubt that these **Jit** princes of Salpoori in the Punjab, were the leaders of that very colony of the Yuti from Jaxartes, who in the fifth century, as recorded by De Guignes, crossed the Indus and possessed themselves of the Punjab ... .In short, whether as Yuti, Getae, Jats, Juts, or Jauts ... their habits confirmed the tradition of their Scythic origin .... They considered themselves, in short, a distinct class, and, as a Punia Jat informed me, 'their watan [homeland] was far beyond the Five Rivers'."

The 1911 Encyclopedia Britannica, stated, "Some writers have identified the Jats with the ancient Getae, and there is strong reason to believe them a degraded tribe of Rajputs, whose Scythic origin has also

been maintained" (1911, 15: 280)

Here we can simply conclude that Yuezhi/Gutti/Gut/Jut are synonymous as the Jat or Jaut race. There are a much more references in this topic I hold but I guess it's enough because our goal here is to focus on the Dharana empire. (See, page 29-ff. of this book).

Now get back to the question, if such symbols on Dharana coinage are not Indian where did they come from? J.N. Banerjee says, "The extant sun images of north India dating from comparatively early period are characterized by some non-Indian features. The most important element in these alien traits is their *udicyavesha* (the dress of a northerner). It consists of a long heavy cloak covering practically the whole of the body, and some sort of 'boots' or 'leggings'. This type of garment, though not in vogue among the Indians of ancient times, was much in use among her early foreign rulers of the Saka, Pahlava and Kushana stocks. The headless inscribed statue of Maharajadhiraja Devaputra Kaniska in the Mathura Museum typifies this mode of dress, some not far distant copies of which can be recognized in such extant sun-icons of the Gupta period as the **Bhumara Surya** in the Indian Museum, Calcutta."[20]

Here Banerjee accurately admitted that these symbols were inherited from the Central-Asian Yuezhis into the folds of Dharana empire. However some others believe that these are due to the Roman influence. (Like Smith, we will discuss this ahead).

The dress, like long-coat, the boots, the trousers, the pointed {conical} cap, the Surya-upāsnā (sun-worship) and levirate marriage, widow remarriage, Ashvamedha ritual are all Aryan/Scythic features. (Dahiya 1980, ch. 2) (The Scythians by T. Talbot-Rice). The *'Bhavishya Purana'* mentions जट्टा आर्यमयाः स्मृताः i.e., Jats are the Aryans. (Dahiya 1980, 116).

For the reference of Scythians we have already produced Encyclopedia Britannica 1911 and it doesn't require to produce it here again.

Levirate Marriage & widow remarriage:- The concept of levirate and widow (re)marriages is an ancient Aryan custom. Shakambari Jayal admitted that widow remarriage was an Aryan custom but he then refuses to admit that Epics too mentions this. He says there's no evidence of widow remarriage in the Epics.[21] However he forgot that when Bāli-rājan exiled his brother he married his wife forcibly and when Rāma killed Bāli treacherously, Sugreev-rājan (Bāli's brother) remarried his wife (Rumā) and **also married the widow of his deceased brother** Bāli/Vāli, namely Tārā and this all happened in front of Rāma. Sugreev then established Sugreev-garh (lit.; Garh/fort of Sugreev) as his capital (of the Kingdom of Kishkinda).

When it comes to legends and ancient warriors, people hesitate to admit that they can even be invaders or foreigners as well thus, the case with many modern authors. They hesitate to admit that the ancient central Asian people ruled India for several centuries. The fact is ancient Indo-Iranians were the ruling class in central Asia & India for several centuries. A person looking at their dress and customs can simply conclude that they were not Indians by origin.

Do I have to tell the people who are the descendants of these Vānara-kings in the medieval India? The Jat rulers of Sogar-garhi in Bharatapura before 18th century, notable names include Rāi Rājā Khemakarana Sogarwāl. The Sogarwāl clan is the 'claimed' descend of the Vānara-rājan Sugreev. The sogar-garhi is named after the ancient Sugreev-garh.[22] It was established sometime around 16th century?

Later Jayal himself admitted that the words Punarbhu, Parapurva,

Anyapurva mentioned in Mahabharata and in *smritis* proves the existence of widow remarriage. He comments that the composer of *Shanti Parva* was so familiar with the levirate marriage.[23] Sajjad Khan admits that during the Aryan period; the widow remarriage and even 'divorce and remarriage' were allowed.[24] He also admitted that the Aryan society was a Patriarchy.[25]

Ramagupta: - Ramagupta, a son of Samudragupta, not wrong if I say the most mysterious ruler of the Dharana dynasty.

Was Ramagupta a myth? As we have already written the fact that the Dharana's are of central Asian origin and later adapted the Indian culture is hard to accept for a few and I found due to the similar reason despite being mentioned in numerous historical texts Ramagupta remains a myth to many. Historians started doubting the historicity of those texts that mentioned his name whether directly or indirectly. Another reason could be that there were no coins have been found by the name of Ramagupta (at that time) (this was a point of those historians).

With a very poor remark for such historians, we have to say that 3 Jain statues discovered at Durjanpur Vidisha (Madhya Pradesh) mentions *maharājādhirāja-śri-Rāmaguptena* a clear reference to Emperor (Maharajadhiraja or Great King of Kings) Ramagupta. Epigraphist G. S. Gai who studied these statues dated them as 4th century CE. By studying them, he noticed that it was a variant of the Gupta script found exactly on the inscriptions of the other emperors such as Samudragupta and Chandragupta II (his predecessor & successor respectively). He also argues that the structure and sense of dress on it, also depicts an early period and should safely belong before the period of 5th century.[26]

As for now we have a hundreds of coins of Ramagupta to conclude that he was an actual king rather than just a fictional character, on the

basis of that Ramagupta's gold coins hadn't been found D.C. Sircar proposed that even if Ramagupta existed he must be a vassal of the Gupta's in Malwa area or elsewhere. Because as per him all other emperors had issued cold coins and gold coins of Ramagupta hasn't been founded yet.[27] It's true we haven't found any gold coins of Ramagupta yet but little here Sircar forgot, that we do not even hold any copper coins bearing the name Kāchagupta and only the gold coins have been found of this specific name. As per Dilip Kumar Ganguly, "some scholars, such as K. P. Jayaswal and D. R. Bhandarkar, identified Kacha with Ramagupta, who according to the Sanskrit play Devichandraguptam, was a brother of Chandragupta II, and thus a son of Samudragupta. The proponents of this theory argued that Kacha's coins are similar to the coins that were issued by Samudragupta during the later part of his reign, such as his Ashvamedha and tiger-slayer coins. However, there is no concrete evidence that Kacha's coins are of a later date than those of Samudragupta." Ganguly made this statement in 1987.[28]

Altekar also suggested that this identification can be true but later withdrew this suggestion after the findings of copper coins of Ramagupta in Malwa and then he treated them as different rulers.[29]

There we could see a vacuum between the Gold coins of Kacha and Copper coins of Ramagupta. The paragraph below is taken from *A Political History of the Imperial Guptas* (1989) by Tej Ram Sharma, "R.K. Mookerjee calls Kacha an usurper and this explains why his name is not mentioned in the genealogical list of the inscriptions which also do not generally mention the name of a king who does not come in direct line of succession. Further he stated that the reference to Chandragupta's selection of Samudragupta as his successor in preference to his other brothers is also indicated in the Riddhapur inscription in the expression

'tatpāda-parigrihita'."[30]

Now let us have a look at the new discoveries of Sanjeev Kumar. He says that in 2010 a copper coin from the region of Vidisha came to his attention and sight. One of the coins is quite interesting as he gives the description as under, "The second large-size copper coin found alongside other tiny Rāmagupta coins was of a Garuḍa Type coin with a(n) unique design which showed an Aśvamedha (horse-sacrifice) ceremony. On the obverse of this coin, the horse is standing to the right, facing a Yūpa. At the right edge, ribbons that are tied to the Yūpa and are flying in front and over the back of the horse. This is very similar to the gold Aśvamedha Type coins issued by his father, Samudragupta I. Both copper coins were in worn condition. The Aśvamedha coin however, had a complex character under the horse. The Brāhmī letter was Kācha. The legend on the reverse of this coin is Rāmagupta Ma[harāja]. Based on a careful review of these two coins, it was apparent that they could be the key to proving Rāmagupta and Kāchagupta were the same person. This important discovery helped finally bridge the gap between the two, and this link provides one of the most important clues to the question that has perplexed scholars and historians for over a century."[31]

He is truthful when he says that this (new) important discovery helped finally bridge the gap between the two (names). He further added, "the obverse of this copper coin, there is a Brāhmī letter below the horse, which reads Kācha. The presence of this on a Rāmagupta-coin can only mean that Kācha was the name assumed by Rāmagupta upon his ascent to the throne, after performing the important Aśvamedha."[32] Author D.C. Sircar should have got the answers of his respectful question (on previous pages). This proposed context also filled the vacuum between the coins we have discussed earlier, moreover I believe that we will find more coins

in future as well, which will strengthen our beliefs.

Conclusive points:-

- Ramagupta wasn't a fictional character at all.
- Ramagupta assumed the name of Kācha(gupta) after ascended to the throne.
- Ramagupta or Kacha performed the Asvamedha sacrifice. Through coinage, he is one of the three 'known' Dharana emperors to perform Ashvamedha. The other two being Samudragupta and Kumaragupta.[33]
- This suggested that Kacha was a powerful ruler.
- Kacha usurped the throne and was not the direct-ancestor of the surviving lineage. This is the reason his name is not mentioned in the official records.

Sunjeev Kumar assigned Kacha a reign of ca. 378 to 381/2 A.D.[34]

From a numerous accounts of history we know that Chandragupta II married the wife of Ramagupta (namely, Dhruvadevi), after Ramagupta's death. Below is the list of such historical accounts that admits the fact.

1. Devichandraguptam (generally attributed to Vishakhdatta 4-6th century)
2. Natya-darpana (Ramachandra & Gunachandra, 12th cen. A.D.)
3. Shringara-Prakasha (King Bhoja Parmara, early 11th cen. C.E.)
4. Majmul ut-Twarikh (Abul Hasan Ali, 417 AH/1026 A.D.)
5. Harshacharita (Banabhatta, 7th century) states that "Chandra-gupta, disguised in a woman's dress, murdered the Shaka chief who coveted another's wife".[35]
6. Shankararya (14th cen.) wrote a commentary on Bana's work, elaborates that the Shaka chief coveted Dhruvadevi, the wife

of Chandragupta's brother: Chandragupta disguised himself as Dhruvadevi, and accompanied by soldiers disguised as women, killed the Shaka chief secretly.[36]

7. The 871 CE Sanjan copper-plate inscription of the Rashtrakuta ruler Amoghavarsha I contrasts him with the Gupta king, who despite his reputation for charity, killed his brother, and took away his brother's kingdom and wife. The inscription states that this Gupta king was a "despised donor", and falsely portrayed the gift of 100,000 as a gift of 1,000,000 in his documents (may be a reference to Chandragupta's Mathura's inscription, which portrays him as the donor of 1,000,000 cows). It states that the glory of this Gupta king was "ashamed" before the glory of Amoghavarsha.[37]
8. The 930 CE Khambhat inscription and the 933 CE Sangli inscriptions of the Rashtrakuta ruler Govinda IV state that he became Sahasanka ("valourous", an epithet of Chandragupta II) without being cruel towards his elder brother and without committing the evil deed of having intercourse with his elder brother's wife.[38]

9. In the official Gupta genealogy, the kings are described as "meditating on the feet" of their fathers. However, in a departure from this convention, Chandragupta II is described as having been "accepted by his father"[39] in his Mathura stone pillar inscription as well as Bihar and Bhitari inscriptions of Skandagupta.[40] Scholars who believe the play to have a historical basis argue that this is a covert way of stating that his accession to the throne was contested.[41]

10. Chakrapani Datta's (11th cen.) commentary on *Charaka Samhita* refers to Chandragupta's murder of his brother.[42]

As we have seen there is a huge list we have that advocates the incident, we can't just ignore such list. Authors like D.C. Sircar argued that this is fictional because Ramagupta was fictional (or some other ruler than the Dharanas) as per them.[43] However through the new discoveries it is clear that Kacha or Ramagupta was a Dharana emperor (already discussed). Rajashekhara's *Kavya-mimamsa* (c. 10th century work) also mentioned the similar story but with wrong names only the name of Dhruvadevi appears to be used in a right reference. After these points and after acknowledging the fact that Kacha and Ramagupta were one & same. It can be clearly say that the story appeared in Devichandraguptam appears to be a truth. This can further be supported by the fact that we do not hold any other evidential theory that explains 'the short rule of Kacha or Ramagupta.' It can be true that he suffered a severe defeat and the events of Devichandraguptam happened, even if we discard this text we do not have any other theory to answer the short rule of Kachagupta. The fact is he was an usurper of the throne and later when he was weakened Chandragupta II sieges the power and empire and the Queen as well. And the reason of not finding his mention in the records also includes his humiliating defeat. Nobody wants to glorify their coward ancestor or predecessor and as we don't have any theory to counter the short rule of the Kachagupta, we have to accept the historical fact that he was killed by his younger brother Chandragupta II. In fact, in all the above sources, the gist of the story is the same, although the names of the characters may be different. This also shows that this story is true and has been passed on from one generation

to another, because if all of these were copies of each other, then the same wrong name would keep repeating in all of them & this is not the case at all. Likewise in 10th century work Kavya-mimamsa by Rajashekhar the names were Sharmagupta (or Senagupta), Dhruvasvamini & Khasa chief for the Ramagupta, Dhruvadevi and Saka chief respectively. All these names have similarities like 'gupta' in the first one, 'Dhruva__' in the second and Khasa appears as a mistake for Saka. It's an example that this theory modified through generations and now the names have turned like this, it is not copied, indeed it depends on the actual events that happened about 381-382 A.D. which are also mentioned in *Devichandraguptam* by Vishakhdatta (generally, 4-6th cen. A.D.)

Authors who still don't agree, only wants to neglect the truth, the 871 CE Sanjan copper-plate inscription of the Rashtrakuta ruler Amoghavarsha I (already mentioned) is a clear proof that this story is not fictional but passed through generations; where in 871 C.E. the name of the Dharana emperor was not even known but the story still survived through generational 'vocal-passing.'

Here we conclude that after the death of Ramagupta, his younger brother Chandragupta II had performed a levirate marriage on/with his deceased brother's widow and then she came to be known as the chief queen of Chandragupta II, the Dhruvadevi. Why these events weren't mentioned in official records? We have already given the three of the major reasons. (Not a direct-ancestor, usurper, coward or humiliated).

I would like to ask everybody which community in the whole of North-India practices widow remarriage and levirate marriage??

Yes the Jats, they still practices the Levirate marriage and widow remarriage, the customs of the ancient Aryans. I know my Tau ji (my father's elder cousin-brother) got expired leaving 3 children and a widow behind later his younger brother (my Chachu/uncle, my father's younger cousin-brother) got married to her. Now those children (my cousins) use to treat my Chachu as their father. In the family of over more than 400 people nobody dares talk about this incident or my deceased Tau ji, he was very closed to my father. I even never saw my father talking about him. There are a numerous examples but aren't worth mentioning as we don't talk about them usually. It is said that (in Jats) till 20th century if there are 5 brothers in the family only 4 are supposed to be marry while the other one is granted in case that if any of the 4 got killed by any means (thus, have to perform the levirate marriage). This was also the case with my Late great-great-grandfather Śri Chaudhary Bansi Lal, he was married while his brother wasn't. They were 2 brothers.

The Ashvamedha sacrifices:- As per Vikram Talwar, "The Ashvamedha, an ancient Aryan Vedic tradition. In ancient times, simple Yajnas used to play an important role in inner refinement, self-purification and to purify the social life."[44] Whereas as per C. V. Vaidya the Ashvamedha was a proclamation of the boundless sovereignty of the Aryans. It originated no doubt in their ambition to conquer and bring under subjection unknown regions in India.[45] Ashvamedha simply meant by the 'horse-sacrifice' and it was an ancient Aryan custom, through the coinage we know that at least three of the Dharana emperors used to perform these sacrifices/yajnas.[46] A royal Seal inscription of Samudragupta also tells us that he (Samudragupta) performed Ashvamedha sacrifices.[47]

From the *Bala-khanda* of the Ramayana of Valamiki, we got to acknowledge that king Dashratha (Rama's father) performed the Ashvamedha. And in the Mahabharata we have a particular book "Ashvamedhika Parva" which is dedicated to the event where Krishna and Vyāsa advised Yudhishthira to perform this ritual.

A similar tradition can be seen among various civilizations and communities throughout the Eurasia. As per Malory & Adams, Horses are often sacrificed in a funerary context, and interred with the deceased, a practice called horse burial. There is evidence but no explicit myths from the three branches of Indo-Europeans of a major horse sacrifice ritual based on a speculated mythical union of Indo-European kingship and the horse.[48] The Scythians were also an Indo-European tribe.[49] Even Herodotus describes the execution of horses at the burial of a Scythian king (we have already quoted that Jats are mentioned as a Scythic representatives in the Encyclopedia Britannica of 1911), and Iron Age kurgan graves known to contain horses number in the hundreds. There was also the frequent deposition of horses in burials in Iron Age India. The custom is by no means restricted to Indo-European populations, but is continued by Turkic tribes. Author Dahiya dedicated a whole chapter (no. 2) in his book 'Jats the Ancient Rulers' (1980) where he discussed this practice. Their custom of Ashvamedha shows their connection with Central Asia.

Their (Dharana's) dress had been already discussed and now the widow remarriages (or the levirate ones) and the performing of Ashvamedha sacrifice, these traditions are not Indian at all. Some people might argue that the ancient Indian Aryan kings used to practice the Ashvamedha but they should remember that even the Aryans were from 'Ailavarta' or

'Aryavarta'[50] a land in central Asia. Regarding the Aryans author Thomas R. Trautmann wrote in his book, "Arya, we find the following significations : a respectable or honorable or faithful man, an inhabitant of Āryāvarta; one who is faithful to the religion of that country; name of the race that immigrated from Central Asia."[51]

Chandragupta II was not the eldest son of Samudragupta, similarly the Bhitari pillar inscription suggests that Skandagupta was *Anārya* (not purely Aryan or may impure (mixture of Anārya blood), Dahiya 1980 p. 186). This suggests that not being eldest or being 'impure (not 100% pure)' doesn't affect their throne of accession but indeed their capability to rule, to being a great king played a crucial role in their succession. The successor of Hindus/Indian kings is generally the eldest one of the competitors/sons. Meanwhile in Jats successors are those who are 'the most capable one.' For an example, we know *Mahārāja* Suraj Mal (ca. 1707-1763) (great Jat king of Bharatpur of Sansanwal dynasty/clan), chose Nāhar Singh as his successor despite the eldest one was Jawāhar Singh. 51§(a)

In the Dharana age, no religion was harmed but every one of them flourished nicely whether it is Buddhism, Jainism, Vaishanavism or Shaivism. Religion fanaticism was never a part of Jat rule (Sangwan 2010, p. 108). The Jat Maharaja Śri Sawai Balwant Singh Bahadur (of Bharatpur, 1820-1853 CE) built a Mosque (Jama Masjid) in Bharatpur, Rajasthan along with a Temple (Ganga Mandir). (Rajasthan district Gazetteers: Bharatpur, (1971) K. K. Sehgal. p. 91). Maharaja Ranjeet Singh of Lahore/Punjab (a Sandhawalia Jat) never discriminated on

the basis of religion or individual's ethnicity and he selected men on merit (their capabilities), for his service. (Madanjit Kaur, "*Maharaja Ranjit Singh*" (2008) p. XII) in fact many Muslims and Hindus were in his command and a few Christians as well. (For example, generals such as Jean-Baptiste Ventura and Paolo Avitabile are well known names for quoting here). Why we mentioned these facts? Because some authors say that Dharanas were Brahmins but we know that Brahmins are well known for their religion fanaticism across Indian history; they (Brahmins) tried to assassinate Harshavardhana, the ruler of Thaneshvara/Kannauj because he was Buddhist by religion however, they were unsuccessful in the attempt.[51§(b)] If Dharanas were Brahmins they hardly let any other religion flourish.

The two paragraphs below are taken from "The Gujjars: Vol. 01 & 02" (2012) by Dr. Javaid Rahi. (Below).

"Regarding the Guptas, Dehiya [Dahiya 1980, 181] states "The coins of Samudra Gupta, Chandragupta I, Kacha, Chandragupta II Vikramaditya, Kumaragupta 1, Skandagupta, etc. all have the Central Asian long coat and trousers and boots and long swords. This is the most significant fact proving that the Guptas were in fact Central Asian Jats (a Saka tribe; derived from, Getae)".

However, the fact that the Guptas were responsible for the rise of Vaishnavism and the revival of Brahmanism goes against their purported Scythic origin. The features described above may be explained in terms of their adoption of certain

Saka customs as they conquered Sakastan. In conclusion, most historians consider the Guptas to be neo-Brahminist. With their advent began the slide of India into casteism and the dark ages which immediately preceded the Islamist Liberation." Paragraphs taken from Dr. Javaid Rahi, ended here. (p. 94).

If Guptas were Scythians why Vaishnavism flourished? They must be Indians as per Rahi. A very good question I hold, if Britishers let Hinduism, Islam and Sikhism grew in India then they themselves should be Indian? (Only a point of laughter is this). Again "**If a sovereign ruled in some other country he/she may adapt it's culture (partial in case with Dhāraṇas), but if a sovereign is ruling in his/her own country. Why would he/she choose to wear dresses of origin far away his (so-called) homeland? Why would he perform widow remarriage?**" They will not accept foreign traditions unless they were foreigners them self. Because a sovereign is free to adapt any culture he only reflects the culture of his public (Brahmanical in case with Dhāraṇas) and the culture of his own. There's no other possibility. If Dhāraṇas let other religion flourish, it doesn't imply them to be Indians originally, as even the Britishers did the same. Religion fanaticism was never a part of Jat rule this is the reason, every religion flourished in Jat ruling kingdoms (Sangwan, already quoted above).

Dharana coinage & Art-work

This is the far most beautiful section of this book because in this section we will scribe the origin and history of the Dharana emperors through the coins, they issued them self. This section is the most important one as well because it will not only going to help us to determine the origin of the Dharanas but also helps to determine their ethnicity to us. The section is going to help us to determine that the Dharana's were from central Asia originally. Throughout the book we have getting hints that they had a connection with central Asia, like in section "Dharana's cultural similarities?" We quoted Banerjee who said that the early symbols and dresses does not show an Indian connection but are of foreign origin.

We further divided this section into two sub-sections "Artwork" and "Coinage" respectively. In the sub-section "Artwork" we have discussed the origin of those foreign symbols and dresses, deeply, which were quoted above (by Banerjee). And in the second sub-section "Coinage" we have discussed the actual ethnicity of the Dharana emperors, which they themselves declared on their respective coins.

Artwork: - This sub-section covers the all of art-works of the Dharana dynasty including their sculptures, symbols on inscriptions and coins etc.

After a deep study of the book 'The Coinage of the Gupta Empire' by A. S. Altekar (1957), author Dahiya said, "another proof, which is again of conclusive nature is furnished by the dress of the so-called 'Gupta' emperors on their coins. The coins of these rulers show that almost all the 'Gupta' rulers were fond of wearing coat, trousers, boots and cap and other

articles of Central Asian dress, made famous by the Kushanas. The coins of Samudragupta, Chandragupta I (Kumardevi type), Kācha, Chandragupta II Vikramaditya, Kumaragupta I, Skandagupta, etc., all have the Central Asian long coat and trousers and boots and long swords. This is the most significant fact proving that the 'Guptas' were in fact Central Asian Jats, who later on entered India and settled in regions from Afghanistan to Mathura and Central India. They had brought not only their particular dress but also their arts and architecture. It is only later, i.e., after their coronation as emperors, that the Dharans used the Indian dhoti, etc., on certain occasions. This was under the influence of the local population which was predominantly Brahmanical. It was again under their influence that these Central Asian Jats started performing the horse sacrifice. It is however, to be noted that the custom of horse sacrifice, especially a white horse prominent even among the Central Asian people, the Sakas, the Huns, etc. On important and memorable occasions, a white horse used to be sacrificed and its blood was utilized for cementing the ties which necessitated the occasion, as per Herodotus and others."[52]

As per A. S. Altekar himself, "In its initial stages, the Gupta gold coinage does show some foreign influence, but it is Kushana rather than Roman. Even in the marriage scene depicted upon the coinage of Chandragupta I (Pl. I. 8-13), the Gupta emperor is shown as wearing Kushana coat and trousers. He does not discard it even when offering oblations on altar in the Standard type (Pl. I. 14-15), The goddess on the reverse on early coins is an exact copy of **Ardoxsho** with cornucopia: in her hand seated on a high-backed throne (Pl. I. 14-15); only her name is omitted. Contrary to Hindu canons of propriety, Samudragupta is shown as his own standard-bearer

(Pl. II. 1-7), simply because such was the case with the king on the Kushana coins."[53] Offering oblations while wearing central Asian dress (including boots) is not an Indian tradition at all, Indians still use to remove their footwear while offering. And the self-standard-bearer emperor? This is also not a Hindu/Indian custom.

Who is Ardoxsho here? She is the ancient 'Iranian' deity of Kushana's (Yuezhi, s.a. Jats) in Central and South Asia during the early part of the 1st millennium CE.[54] Originally central Asian (or east Iranian) goddess later worshiped in south Asia, by the Sakas, the Kushana and the rest. Manjari Ukil says Ardoksho was an Iranian goddess presiding over wealth, who arrived with the 'Scythio-Parthian' invaders.[55]

Smith pointed out that the "Garuda" symbol on the Dharana coinage (*Dinara*) was indeed copied from the Roman *aurei*.[56] Altekar says it is Kushana rather than Roman.[57] Although the fact that Samudragupta is shown as his own standard-bearer in his coinage (mentioned above) is a significant sign showing that the Dharana emperors were not Indians, as this is not a Hindu/Indian custom (at that time).

All of the Dharana emperors from Chandragupta to Skandagupta were fond of their beloved long coats and boots, the central Asian dresses. (One could easily conclude this by studying their coinage, we are discussing this as well). Again Altekar says "Ardoxsho was transformed into Durga by seating her on a lion (Pl. I, 8-13), or into Lakshmi by providing her with a lotus seat."[58] At another point we find him (Altekar) identifying her with the Indian goddess Ganga.[59] And from the coins of Kanishka III, Kushana king, we can see Ardoxsho sitting on a lion.[60] On a coin of Huvishka we also see Nana riding a lion.[61] As Altekar noted on some coins of (Chandragupta I or

Samudragupta) we can see him wearing Kushana coat and trousers while offering oblations on an altar while the Kushana peaked cap was replaced by the Indian head-dress and the Trident in front of the king by the Garuda standard.[62] Here we can clearly see the Indianization of these emperors taking place slowly. The peak-cap of Kushanas? Its origin? The Scythians and Massagetae (great 'Jats') were well known for their peak-caps. (Of mostly conical in shape). Author Shirley Fish says, "from archeological sites and objects of Scythian provenance, we know that the men wore leather tunics and trousers along with soft leather or felt boots and peaked caps, which were a characteristic feature of their clothing style."[63] Fish also added, While most of the people of the world at that time (prefer) wearing togas or robes, the Scythians were one of the few peoples around who wore trousers, which was a more convenient form of dressing and better suited for horse riding, colder climates, and travelling long distance across the steppe of Eurasia.[64] As per Muhammad Ashraf Wani and Aman Ashraf Wani, "the conical cap with flaps popular in the Kashmir region was clearly introduced by the Scythians from central Asia."[65] The works of both Fish and Wani, Wani can be consider as a good base for those who wants to study the culture and history of Scythians.

In words of Jonathan W. Jordan & Emily Anne Jordan, "(by 540 BC) a Nomadic people known as Massagetae rode the west Asian steppes. Straddling the worlds of civilized and Barbarian, the tough, weather-beaten Massagetae horsemen were known (for) baggy trousers, peaked caps, and thick, colorful coats."[66] The Massagetae? What should be it's etymology? It's a race of central Asian nomads, that's okay but what should be the etymology of the word? In the Pahlavi language the term Massa render for the Sanskrit word *'Mahā*'

meaning great[67] (or powerful). Thus i.e., Great Getae; The term 'getae' is a term by Greeks (like Herodotus and so others). Greeks usually add the suffix like 'ae' or 'ai' or 'oi' or 'os/us', if we exclude the suffix we get the word 'Gat' (or Gatī). As per George Ripley the ancient Greek, Latin, Hebrew, Ethiopic and Irish, German, French and many others are unknown of the term "J" (sounds *dj* in modern English), thus these people used different letters to represent the sound including 'g', 'y' and also 'i'.[68] Similarly the term emerged as Jat in South Asia and middle East, become Gat(ea) for the Greeks and rest. While Chinese rendered them as 'Yuti' or 'Yue-che.' This linguistic phenomenon (in terms of philology) can further be explained by applying the Grimm's law of Variation.[69] Even the word German? It is written with the initial letter as 'g' and still the pronunciation of this word is /ˈdʒɜːrmən/ (JUR-man) with an initial /ˈdʒ/ ([j] or [ज]) sound. (Similar example are the words such as 'George' and 'Judge' where at the end, the '-ge' gives the same sound). From many Buddhist and ancient Indian texts we are aware of a people known as 'Mahājaṭa' or 'Mahājaṭaḥ' (as *Mahā* means the same as *Massa* of Pehlavi, the term Jaṭa(ḥ) may well stand for the Jats.) The *Shiva Sahasranāma Strotam* also mentioned "Mahājaṭaḥ" as a name of Shiva. This also supports the identification of Getae with Jats as in Pehlavi and Greek sources they were called Massagetae whereas in Sanskrit and Buddhist sources they were known as Mahājaṭaḥ; H. S. Pawar also equated Maha-Jata with Massagetae. (Pawar 1993, 302). George Rawlinson believes that Jat is same word as "Getae" in all probability and Jats may be considered as the modern representatives of the Scythians. (G. Rawlinson 1912, 132).

Altekar further agrees that, "An attempt to Indianise this type is to be seen in the Archer and Battle-axe types, which

were issued later in the reign. Hindu etiquette did not approve of a king becoming his own standard-bearer. The presence of the Garudadhvaja in front of the king also rendered a banner in his left hand superfluous. It was therefore replaced by a bow and the right hand was shown as holding an arrow instead of throwing incense; the result was the Archer type (Pl. II. 12-14), which remained very popular till the end of the dynasty. In the Battle-axe type (Pl. III. 1-5), the standard was replaced by the battle-axe."[70] And as per Israel Smith Clare, "(About 600-400 BCE, Medo-Persian Civilization period); The Scythians marked by their peaked cap and their loose trowsers (trousers), use the bow and the battle-axe."[71]

Some early seals of this empire (generally attributed to Srigupta) mentions a term as 'Gutasya' (गुतस्य).[72] Historians ascribed this as meaning 'a kind' and consider this word as a Prakrit word. Is that true? It is considered as the Prakrit form of Sanskrit 'Guptasya.' If I have to imagine the Prakrit form of Sanskrit Guptasya, it should be 'Gutasa/Gattasa' or 'Gaptasa.'

"*-sya*" is clearly a Sanskrit suffix.[73] This fact is further admitted by Edward James Rapson (in 1900) as under, "Gutasya (i.e., Guttasya) = Skt. Guptasya is an example of kind, which is sufficiently common, showing an admixture of Prakrit and Sanskrit."[74] This truth was further admitted in the Journal of Royal Asiatic Society of Great Britain and Ireland.[75] Other authors like Kiran Kumar Thaplyal also admitted this admixture.[76]

"-sya" is a Sanskrit word, which often serves as a suffix as well, and it is meant by 'of' (in English) and kā/kī (का/की) in Hindi.[77] The proposal of the theory of a 'Hybrid word?' Another point of laughter for me. The fact is, the word was never

written in Prakrit in this way (possible Prakrit forms noted above). A very good question can fix the answers here; We all are aware that the Inscriptions of the Guptas are in Sanskrit language in the (Gupta)-Brahmi Script.[78] Their coinage mentioned Sanskrit legends and not the Prakrita one, and then suddenly a concept of a 'Hybrid' word come to us/me. Indeed, despite being (almost) every inscription written/inscribed in Sanskrit why would he (Srigupta) use a 'hybrid term' with a Sanskrit suffix? The word was written in Sanskrit and would mean "of the Gut"[79] There are no examples of hybrid words across the history (not even among the Dharana Jats). Why would a ruler use such hybrid word? He may have just written whether the Prakrit or Sanskrit? Why does he go hybrid? The answer is, he was straight, in choosing Sanskrit for his Seal inscription but the historians interpreted it in a wrong way. The term गुत स्य would mean 'of the Gut.' And I don't think that I have to make someone recall that the Jats and Guts/Guti/Yuechi/Yuti are the same people. (Discussed earlier already).

Samudragupta was succeeded by Rāmagupta (same as Kāchagupta), through the coins of Kācha it can be clearly seen that he also wore coat and trousers. His successor Chandragupta II also wears "Kushana coat & trousers" (on Archer type coins.[80] On the other coins he is wearing a "cots and shirts" i.e., half pants[81]). In the "horsemen" type coins, newly started by him, shown him in the same attire/dress of coat, pants and long boots. Author Shirley Fish noted that even the Scythian females used to wear boots.[82]

His successor & son Kumaragupta I (a.k.a Mahendraditya) was also fond of wearing the same central Asian dress as seen on the coinage issued by him.[83]

And then, his successor Skandagupta also used to wore the coat, trousers and boots, necklace and earrings etc. as known through his coinage.[84]

After reading this section one could easily conclude their origin from Central Asia; A sovereign ruler ruling in some other country/region can adopt it's culture and more but if they are (/were) natives of India (as 'so-called') and were Sovereigns in India why they chose to wear the Central Asian dresses? The foreign symbols of Surya on sculptures of Bhumara (Indian Museum, Calcutta). The Ashvamedha sacrifices performed by the emperors, the tradition of widow remarriage, this all indicates and assigns them as belonging to central Asia originally. Many Bactrian and central Asian symbols can be seen on the coinage as well (read Altekar 1954 for information regarding these symbols). Indian historian Moti Chandra also hold the view that caps were not a part of Indian culture but are of foreign origin.[85] Thus, we find that author Dahiya wasn't wrong while expressing hostility towards the biased nature of Indian historians as under, "This fact of the 'foreign' nature of the so-called 'Gupta' coinage is well known to every historian, but they prefer to shut their eyes and do not want to see the truth. Even the fire altar of Magian priests is sought to be passed off as a 'tulsi' plant!"[86] Further author Dahiya asserted, "They (Dharanas) had brought not only their particular dress but also their arts and architecture. It is only later, i.e., after their coronation as emperors, that the Dharans used the Indian dhoti, etc., on certain occasions. This was under the influence of the local population which was predominantly Brahmanical. It was again under their influence that these Central Asian Jats started performing the horse sacrifice."[87] And we find that the great Dharana emperors, never left their Central Asian dress. The use of Indian dhoti must have been due to the proverbial

Indian summer, and we find one of the king-wearing even a 'loin cloth' (Jānghia).[88] Even religious ideas were Central Asian. Gradual Indianization was, of course, there-rulers cannot afford to be permanently “foreigners” to their subjects. The same is the position with regard to the so-called ‘Gupta’ art and architecture.[89]

This suggests and concludes that the Dharana emperors were originally from central Asia. This could be the reason that native Indians told Alberuni (10-11th century) that the Guptas may be powerful but were wicked[90]/evil (or simply bad or morally wrong) people.[91] This statement that the native Indians were happy at the end[91§(a)] of the so-called Gupta/Dharana dynasty that it’s reign finally come to an end, is a clear indication of their foreign origin. We know from some authorities that the Murund/Murunda rulers also ruled Patliputra, Magadha and Kanya-kubja[92] before Dharanas at least for 12-13 generation (estimated) and today not even a single name of any ruler survived (if, hardly then) because they were not of Indian origin as well, but were Scythic/Sacae, due to which Puranas/epics of India doesn’t mention them as much (or, in any elaboration).

Coinage (and the Legends)**: -** This subsection is the reason for ‘why this section is the most beautiful one.’ Though, throughout the coinage of the Dharana emperors explicitly mentioned their ethnicity, historians remained silent. Likewise, Altekar says, “Smith’s view that on some of this type (Class 1, Variety A, of Horsemen Type Gold coins of Kumaragupta I) (that has) the legend *Parambhāgavatamahārājādhirāja-śri-Mahendraguptaḥ* (See Smith, op. cit., 1889, p. 100.) was not correct. The legend has now become quite certain owing to the new specimens in the Bayana hoard.”[93] Altekar further gives

the legend as *Pṛithivitalāmbaraśaśi Kumaragupto jayatya**jitaḥ*** on the same type of coins on the obverse and *Ajitamahendraḥ* on the reverse respectively.[94]

A legend, *Kṣitipatira**jito** vijayi Kumāragupto jayatya**jitaḥ*** can be seen on at least 69 coins of Kumaragupta. (Altekar 1954, 263 ff). The multiple occurrence of the term *Jita* (*Jito* & *Jitaḥ*) is doubtful on these coins as per author Dahiya. (Dahiya 1982, 202). Which seems arguable.

Here is a word-by-word breakdown:

क्षितिपति (*Kṣitipati*) – Lord of the Earth

रजितो (*Rajito*) – resplendent; shining

विजयी (*Vijayī*) – victorious

कुमारगुप्तो (*Kumāragupto*) – Kumāragupta

जयत्यजितः (*Jayatyajitaḥ*) – is ever victorious, (the) Jit.

And the translation should be: "The Lord of the Earth, the resplendent and victorious Kumāragupta, the Jit, is ever victorious."

Another legend that is scribed on many coins as under, *Samaraśatavitatavijayo **jita**ripura**jito** divam jayati*. And, this means "Victorius Jit, in hundreds of battles far and wide, conquering enemies and conquering heaven itself."[95] This is a clear indication that the emperor who issued this coin is a 'Jit.'[96]

Interestingly 143 Standard type coins (Variety A-77 coins, B-16 coins, C-18, D-25, E-7) of Samudragupta obtained in the Bayana Hoard in 1946 (published later in 1954, founded in 1946) mentioned the same legend.[97] i.e., we have about at least 143 coins of Samudragupta which are claiming that he was a Jita/Jit.

Another legend *Kṛitāntaparaśurjayatya**jita**rāja**jetājitaḥ* on other nine coins of Samudragupta can be seen.[98] This can be translated as "Wielding the axe at the end of all (Kṛtānta), the unconquerable one (Ajita) who conquers unconquerable kings (Ajita Raja Jeta), is victorious Jit, and triumphant."[99]

Another one as under *jayatyajeyo **jita**mahendraḥ* is mentioned in numerous (at least 97) coins of Kumaragupta I.[100]

Here the actual word is *jatamahendraḥ* as it can be seen in many coins such as coin no. 1434 (page 248, Altekar 1954); no. 1435, 1436, 1437, 1438 (p. 249); no. 1454, 1456, 1457 (p. 250); coin no. 1471, 1477 (p. 251) and so on..... which Altekar purifies as "jitamahendraḥ." (जतमहेंद्रः = जितमहेंद्रः)

So *jayatyajayo jatamahendraḥ* would mean "Victorious Jata (जत), Mahendra is Victorious/unconquerable."[101] Here Kumaragupta I (or Mahendraditya/Jatamahendra) proudly proclaiming himself as a Jata.

There are several other legends inscribed on the Dharana coins that are bearing their ethnicity as the Jats. Jats still got recognized as Jita/Jitaḥ (in Rajasthan especially). These coins are of Kumaragupta I who reigned about 415-455 C.E. Through the accounts of Colonel James Tod we are aware that a **Taxaka Jat ruler**, namely Shalinder (of Sālpōre/Sialkot) is mentioned as a 'Jit' on the Kota/Kanswa inscription of 409 A.D.[102] i.e., It is

also well known that the Jats were called Jit/Jita (जित) in the 5th century A.D. the (same) time when these coins were inscribed/issued. (From Sanskrit grammarian Chandragomin we know that the Jats were a.k.a. Jarta during the same time (after mid-5th century), already discussed). This can further be supported by the fact that as per Alberuni Indians considered the Dharana emperors as wicked. (Already discussed in section Art-works, that;) Because Dharana emperors were not natively Indians but are of central Asian origin.

Author Dahiya pointed out that even in the book (Altekar 1954), the actual word was Jata and it is purified/transcribed as Jita or Jitaḥ by Altekar[103] as seen above (jatamahendraḥ = jitamahendraḥ) this can further be verified by looking at an another book by him (Altekar 1957), see on page number 202 coins no. (3) & (5) of variety 'B' (bare horse), here Altekar firmly modified the *Dava **jata**śatru* into *Devo **jita**śtruḥ*.

The book (Altekar 1954) mentions the name Jata/Jita more than 400-500 times at least. Many other legends are there that are somehow connected with the Jats. Skandagupta's coinage also mention his name as "Kramaditya" or "Kramajitaḥ/Kramajataḥ".[104] Here the word Jataḥ may well be bearing his identity. Some upcoming historians will may try to create different meaning for the word; the rulers of Pratihara dynasty of North India never designated themselves as "Gurjara" in any of their inscriptions or literary work,[104§ (a)] it was only some later inscriptions that called them Gurjara. Gurjara is still a Sanskrit term meant by "destroyer of the enemy"[104§ (b)] still historians took it as their ethnicity (I have no objection with it; yet). But why then they ignore the terms like Jata/Gut/Guti appeared in the Dharana/Gupta

inscriptions? Where the emperors themselves styled their selves as belonging to the Jat ethnicity.

Other aspects of Origin

Despite being everything in front, some authors still don't want to accept the truth. However some has their own theories, let us have an eye on them.

Brahmana Origin theory

Brahmana; A respectful part of our society is Brahmana people, the priest class. Today they have their own different traditions. Śri S. R. Goyal proposed a theory as per which the Dharana emperors were from Brahmana caste.[105] He refers to Dashratha Sharma who quoted Skanda Purana that Dharana gotra of Brahmins living in Dharmaranya, somewhere in Mirzapur District. (Brahma Khanda, 35-37.)

Regarding the Guttala kings of Dharwar as claimed descendants of Chandragupta II Vikramaditya, he says that it is a mediaeval tradition in which, after 'a time' any ruling dynasty can acquire the Kshatriya status.[106] If this is 'the logic' then why he forgot that even Brahmin was not a single race but instead a Varna (social class)[107] and any person who is devoted to god or have knowledge (*Vidya*, education) can be styled as Brahmana. This is the reason why Brahmins of North India and South India have different customs because they does not belongs to a single ethnicity, any person who is vise or devoted can acquire this status. Rishi Valmiki is an example here who was born as a Shudra (low-servant class) but was designated as a Brahmin as well.[108] For the logic that any ruling dynasty can claim Kshatriya status it should be well-accepted that any wise man can claim the Brahmin status as well, may be one of the reasons why Skanda Purana mentioned such aspect? Another argument also includes that if Dharana was a gotra of Brahmins

(ethnicity) then where are they today? Jats of this clan even found today, and no Brahmin (ethnic) found today of the respective gotra. (If they exist, I'm currently unaware of them). This also supports our comment (above) on Skanda Purana. He also neglected the fact that the Dharana kings were designated as Kshatriya on the Panchobh copper plate which Goyal himself mentioned once.[109]

Ahead of these he mentioned numerous marriages of Dharana kings in various Brahmin dynasties such as the grandfather of some Brahmin minister of Yasodharman of Mandasor was married to Bhanugupta (?), Goyal asserts it a reference to Gupta kings. And the Vakatakas king marriage with Prabhavatigupta and more. So for the base of his theory he has chosen the Anuloma-Pratiloma Vivah/marriage concept.

What does that mean? Goyal himself gives the description as under.[110]

Anuloma marriage- That occurs between a man of higher Varna/status to that of a woman of lower one.

Pratiloma marriage- occurs between the man of lower Varna and a woman of higher Varna than him.

Goyal then say, "In the light of this rule (concept), it is said, the matrimonial alliances of the Guptas show that they must have been Kshatriyas, for, otherwise how the proud Lichchhavis could marry Kumāradevi with Chandragupta I, and how the powerful Nagas could agree to the marriage of Kubernāga with Chandragupta II."[111] Here Goyal himself admitted that the Dharana emperors should be Kshatriyas in order to marry into Lichchhavis and Nagas. Author Dahiya appears to be true when he says that Goyal fails to face the

implications (or complexity) of his identification (or his proposed theory). (Dahiya 1980, 194; 1982, 198).

However he (Goyal) has written something very fascinating as under, “We only wish to point out that no official authentic instance of a pratiloma marriage of this period is on record.”[112] (Remember this as the ‘Universal statement’)

Goyal then mention that from Paramārtha (a 6th century Buddhist scholar) we learnt that Baladitya, (unquestionably Gupta king as per Goyal) married his sister to Vasurāta, a Brahman by caste.[113] (Vasurāta, a Brahmin? Will discuss ahead.)

Facts? Now let us have a look at the facts.

Overall this is a good theory. However it fails to explain some questions like the foreign dresses of Dharana emperors, their performing of Ashvamedhas, the legends reading themselves as ‘Jata’ on their coinage. This theory also questions the authorities of *Ārya-Mañju-Śri-Mūla-kalpa* and the *Ćaṁdra-vyākaraṇa* of Chandragomin (contemporary source) and *Kaumudimahotsava* (which all are already discussed). This theory however accurately focused on the people that are associated with the Dharanas, Śri Goyal forgot some points such as, **The marriage of emperor Chandragupta II Vikramaditya with the widow (Dhruvadevi) of his deceased brother Rāmagupta[114]** which at that epoch no Brahmin could even imagine to do so. (Do you remember the Universal statement by Śri Goyal?) (The historicity of the event has already been discussed earlier in the subsection “Ramagupta” of section Cultural similarities)

If, Goyal unquestionably says that Baladitya was a Gupta ruler then he should admit that as per Xuanzang (7th century Buddhist scholar), many centuries ago a cruel Mihirakula who was destroying Buddhism in Gandhar and Kashmir was captured by King Baladitya but later on the request of his mother, Baladitya leave him with no harm and also married his daughter to his sovereign Mihirakula.[115] Now (if) as per Goyal, Baladitya was a Gupta ruler, then this Mihirakula should be the Huna ruler. Because only then this could be fitted well in the timeline but as per Jason Neelis there's no evidence that Buddhism got any harm/destruction during the Huna rule.[116] Also Xuanzang mentioned "many century ago" but the Huna ruler lived only one century before Xuanzang? The answer is, the destroyer Mihirakula was son of Vasukula (not Toramana Jaubla/Huna) who destroyed Buddhism in India when he lived around 250 C.E. The narrated story that usually attributed to the so-called national hero "Narasinghagupta" is totally fake, he can never even imagine to stand against the sovereign ruler of India, Mihirakula Huna. (This myth will be busted in an upcoming book "Heng-nu Jats: The world Conquerors") Neelis further says that totally opposite a Major Buddhist shrine was made in Harwan in the Huna reign. Toramana's plates and inscriptions show that he and his sons were devoted and often contributes to the temples/shrines. The famous temple of Shiva at Multan was constructed by the Huna rulers. The modern day Srinagar and great temples of Pravaresha and Gokarneshvara were established by the Hunas (White Huns). (This all will be deeply discussed in the upcoming book).

Author Hyun Jin Kim in his famous book "The Huns" asserted, 'The Kidarites (Huns) are known to have created conditions favourable to international trade **and they maintained the monetary and economic system of the**

regions they conquered without disturbing them. In fact Hunnic rule of Central Asia marked the beginning of the golden age of Sogdian cities such as Samarkand, Bukhara, Paykend and Panjikent, which in many ways exposes the hollowness of the legend of Hunnic 'destructiveness'.'[117]

So even if we assume that Baladitya was a Gupta ruler (as per Goyal). The two marriages mentioned above (Chandragupta II-Dhruvadevi, & Baladitya's daughter-Mihirakula, leader of Mlechchhas/foreigners (assume, as per assumed timeline), as Huns are described as Mlechchhas in various inscriptions of Dharanas) exposes the hollowness of the claim of the concept which is based on Anuloma-Pratiloma vivah/marriage system.

Moreover Goyal also argued that the Brahmin's influence was high as in the judicial system even the most important role was played by the Brahmins.[118] Likewise if Chanakya was the administrator (let us assume) and a Brahmin, does it mean that Chandragupta Maurya (Mor) was also a Brahmin? Obviously not.

From Fleet in CII (1888), we know a Kaudian gotri person who is said to be Guti Putra in Andheri/Sanchi Inscription[119] (Son of Gut, of Kadiyan clan), who existed in the same Gupta/Dharana age. Who could represent the Kaudian Gut/Guti in India? The Kadyan Jat sect/gotra of present day. Am I mentioned it earlier? No because my goal was to focus on the Dharana emperors and not on their employees who are working under them whether they are Brahmana or Vaishya or anything else. My focus was on the Dharana emperors themselves. If naming people is the game then we have multiple names on the (Indian) inscriptions ending with the word '*Rāṭa*' a Scythic central Asian equivalent to 'king' in the

same age,[120] this argument is baseless in terms of that epoch. *Rāṭa* was a title also given to other kings such as the Western Kshatrapas (Indo-Scythic in origin).

Some coins mentioned the emperors as Deva (literally, God) (for example see Altekar 1957, p. 202), I don't think a Brahmin (who belongs to the Priest class and worship Devas/gods) can ever equate himself as a Deva. This was again previously seen on the Kushana coins before Dharanas, who were indeed Jats/Yue-chis. Meanwhile as/in Jats, we still don't believe in the God as much, we only took lord Shiva's name for one time and it's enough because we believe in ourselves more than (in) any god. There are no supreme above us, rather than our ancestors or elders only. We only consider our ancestors above/superior to us. Point should be noted that the emperors not only once called their selves as Deva/god but they mentioned it in their issued coins, so that the whole population under their rule could see them as Devas/gods, I don't think a person from the Priest class of Brahmana birth would ever dream of doing this.

Through the coins obtained from Bayana hoard we knew that the Dharana emperors used to offer oblations on altar while wearing the central Asian dresses including long boots. (Altekar 1957, p. 15). I would like to ask Mr. Goyal, which Brahmana (or even which Indian community) would perform this type of oblations? This was not a Hindu/Indian/Brahmana tradition/custom at all.

Some people tried to establish that the term Gupta can be interpret as Gopa or Goala, this is perhaps not possible as we have already discussed about the term Gupta and it simply mean by a military governor or a protector. Still if people connects them with Gopa (literal meaning: cowherds[121]) then

they should know that in the *Amarakośa* of Amarasinha (550 C.E; declining age of the Dharana empire) the terms Gopa (or Goala) and Abhira are used to describe the cattle owners (or cowherds) and are not used in a sense of any ethnicity.[122] While we also know that Panini (in 5th century BCE) mentioned the Jats (*Jaṭa*) as an union of confederacies of warrior-like clans (*Āyudhajīvi*).[123] By the works of R. Thapar, we are aware of a people called "Abhira-Brahmans" along with the "Maga Brahmans."[124] The Monograph No. 1 of the "The Ethnological Survey of Bombay" (Tribe The Ahir. Locality-Cutch, Kathiawar and the Deccan; published by superintendent of the Ethnological Survey of Bombay, in 1903) mentions "…two divisions, simple and Ahir. Thus besides Abhira Brahmans and Ahirs proper, there are Ahir Sonara, Ahir Sutras, Ahir Lohars, Ahir Shimpis, Ahir Salis, Ahir Guravs and Ahir Kolis. In some of these classes as among the carpenters, blacksmiths and goldsmiths, the Ahir element has remained distinct. Ahir carpenters and Ahir blacksmiths intermarry, but neither of them marry with the other sub-divisions of carpenters and blacksmiths. In other case, the Ahir element has merged with into the general class, **and Ahir has come to be little more than a surname.**" (page no. 7). Here are some very interesting details of the year 1903, till the beginning of the 20th century some of the Brahmins, Lohars, Kolis, Sonars, Sutras were styled as Ahir. We all know that these all are but different castes/races that are designated as "Ahir or Abhira." The only possible reason could be the resemblance of the work of Amarasinha of mid sixth century (already quoted above), that Ahir or Goala are the terms to denote the people who dwelt with cattle and milk. The mentions of Ahir Kolis, Ahir Sunars, Ahir Sutras, Ahir Lohars and the Abhira-Brahmans in 1903 clears the fact that being called an Ahir/Abhira doesn't imply (always) in terms of ethnicity. Moreover the same Monograph

also says "Ahir has come to be more than a Surname" confirms our view. (Based on Amarasinha's mid-6th century view; prevalent till 1903).

Even after the independence (of India) we find these people dwelling in different regions. Likewise author Mamata Choudhury mentioned (in 1977) "Ahir is a Prefix in their names such as Ahir-shimpi, Ahir-sonar and Ahir-vani in Khandesh district having professions as tailor, goldsmith and traders respectively, as well as the Abhir-Brahmins, a branch of the Brahmin-community of Maharashtra, all have possibly descended from the original ancient Indian Abhira tribe."[125] There's no evidence to show or prove that they are descended from that ancient tribe. That (Abhira) tribe (clan) is also found among Jats these days.[126] Even if we assume that they were descended from the ancient tribe, that tribe was so named because of their profession as "cattle owners." While in regard to 'Abhir-Brahmans' of the same (Khandesh) region we should remember that it is totally a Brahmin tribe[127] with the prefix Abhir.[128] The only possible reason for this could be that their forefathers were used to be cattle owners.

I never heard of "Jat-Kolis or Jat-Sunars" Because Jat is a distinct ethnological race than these other tribes. Yeah Lohara/Luhan may exist as a Jat clan but it has nothing to do with the modern Lohar community of India.[129] The 13th century Persian text *Ćaćanāmā* (or *Chachnāmā* or चचनामा, by Ali bin Hamid al-Kufi) calls the Lohanas/Loharas a Jat tribe. Moreover to remember that the Gopa/Gopat[130]/Gopti[131] is itself a Jat clan.

Note- Here we are not discarding that Abhira can't be an another ethnic group but are trying to establish the fact that

different people of different region and different 'ethnicity' were also called "Abhira or Goala" due to their profession of 'cattle owning' and calling someone an "Abhira" doesn't implies that the person is from the respective community/ethnicity. In modern date, the Abhir-Brahmins of Khandesh are an example here which ethnically belongs to the Brahmin stock.

We are also aware that the Dharanas were called 'from *Jāta-vaṃśa* (Jat dynasty)' in the *Ārya-Mañju-Śri-Mūla-kalpa*. (See, Appendix 1 for better clarification).

Duncan Forbes in his dictionary in 1848 describes the "Goālā, Ahir, dūdhwālā, gop, gwāl" as meaning 'Milkman.'[132] This could further be attested by the fact that (at least) until 1896 Ahirs and Gujars are considered as sub-divisions of the Goala caste.[133] This also suggests that Goala is not an ethnonym but a name/title based on the profession (of taking care of cows; cow-guardian.) As we all know that Gujar and Ahir are different groups today. Author Kamal Shankar Srivastava in 1998 also called Gujars and Ahirs as sub-divisions of Goalas.[134] Robert Vane Russell agrees that, irrespective of caste – whether Gujar, Ahir, or any other – the term "Goala" simply refers to a Hindu "cowherd."[135] This fact is crucial that being called Goala or Abhira doesn't necessarily imply that the individual belongs to the respective caste/community. Amarasinha mentioned the same in 550 A.D. (discussed already). Ahir caste claim to be Chandrabansi (of moon descend)[136] but Sir H. H. Risley mentioned "Surajbansi" & "Ahirs" as subdivisions of Goalas in NW Provinces.[137] Ahirs claim to be Chandrabansi and not Surajbansi. This clears the fact again that being called 'Goala' doesn't certify an individual's ethnicity.

It can be clearly say that on the only basis that someone is called “Goala” or “Abhira;” it can not be concluded that the individual belongs to the respective ethnicity, as these terms denoted the profession of “(being) cowherd” and many modern people irrespective of their ethnicity – whether Brahmin or Gujar or Surajbansi (a dynastic name, unassociated with the modern Ahir caste) – were termed Goala or Abhira in several records whether modern or ancient (likewise Amarasinha, already discussed). This ‘basis’ is totally baseless in this regard (and in the Dharana epoch).

Some people further argues that “Abhira” appeared in the Allahabad pillar inscription of Samudragupta but they forgot that this name appeared alongside other names as under “Malavas, Arjunayanas, Yaudheyas, Madrakas, Prarjunas, Sanakanikas, Kākas, Kharaparikas, and other (tribes).”[138] And it further mentioned Shāhis, Sākās and Muruṇḍas.[139] As per author Rishi Jaimini Kaushika the Johiya Jats of present day Haryana represent the Yaudheyas.[140] Arjunayana is still a Jat clan.[141] Kāk[142] and Salkalain (Sanakanikas)[143] are names of Jat clans as well. Prārjunas represent the Prār + Juna, (Brār & Jūna) two clans of Jat people of today.[144] The Madrakas are the Madan or Maderna Jats of present.[145] Malavas are very interesting as they are the same tribe as the Mall/Malli[146] of the Jats.[147] They are the “*Malloi*” of the Greek historians[148] who had provided a great resistance to Alexander in around 326-325 B.C.E; Kharaparikas? Who may represent them? The present Jat clan ‘Kharap/Kharab’ can be a modern representation of them (Dahiya 1980, 235). While we know that Shāhi/Sāhi is a Jat clan.[149] Murunda or Munda is again a Jat clan of present day. (Dr. O. S. Tugania, op. cit., 2004, p. 56. Serial number 2080). Sākās are again very interesting people. They were Indo-Scythians.[150] And we have already

discussed that Jats are the best representatives of the Scythians and Indo-Scythians. Aheer/Abhira is itself a Jat clan as well. (Dr. O. S. Tugania, op. cit., 2004, p. 28. Serial number 85.)

Conclusion

Every aspect of history including

1. Their way of living (cattle owners in later Nepalese history). However some think that both dynasties were different and aren't connected with each other.
2. Their traditions and customs such as Levitate marriages and the performing of Ashvamedha sacrifices by the emperors.
3. Their Gotra as Dharana, as proclaimed on the Ridhapur and Poona plates of Prabhavatigupta and the Tiperrah copper plate of Lokanatha of Bengal of 750 C.E.
4. The foreign symbols on the Dharana coinage (read Altekar 1954 for more information) and artworks. Including that of the Bhumara Surya (Indian Museum, Calcutta; see Banerjee's quotation on page 12 of this book).
5. Historical authorities/contexts, such as *Ārya-Mañju-Śri-Mūla-kalpa* and the *Ćaṁdra-vyākaraṇa* of Chandragomin and the *Kaumudimahotsava*.
6. The seals with the bearing legend "Gutasya (of the Gut/Jut)."
7. And several (hundreds of) coins obtained from the Bayana hoard proclaiming their identity as the Jata.
8. The Panchobh plate claiming Dharanas to be of Kshatriya Varna (ruling class).
9. Their central Asian dresses, and their fondness towards that dress (long boots, conical caps, pants/trousers etc.)

10. Even while offering oblations, the emperors are depicted wearing long boots, this can never be done by a Hindu/Indian king whether Brahmana or Vaishya or any other. This can only be done by the central Asian people.
11. Emperors being their own standard bearer, which is not a Hindu/Indian tradition.
12. Their way of succession where elder son is not supposed to be dominant always but they were selected by their capabilities (the eldest son to be a king is a recent tradition in India (among Hindoo kings), in Jats the next king is supposed to be capable rather than the eldest son of the predecessor, which was an Aryan custom too).
13. Alberuni's statement that Dharanas/Guptas were wicked people also suggest that they were not originally Indians.

(All of these aspects of history) clearly bearing the identity of the Dhāraṇas as a Jāṭ empire, originally from central Asia. (Every aspect mentioned here is already discussed in the book).

Here we concludes that the identity of the Dharana emperors in terms of ethnicity is "Jats of Dharana clan."

We Jats feel proud of our glorious ancestors and past.

Appendix-1

(The *Ārya-Mañju-Śri-Mūla-kalpa* and other historical authorities.)

The ***Ārya-Mañju-Śri-Mūla-kalpa*** is a history of India covering the approximate period of between 700 BCE and 770 AD. This was a Buddhist Mahayana work, by a Tibetan scholar, and was composed sometime in the 8th century CE. Some authors face challenges while breaking down the verse of the *Ārya-Mañju-Śri-Mūla-kalpa*, including Ganguly.

What was the original verse? (Given under as)

भविष्यन्ति न सन्देहः तस्मिं देशे नराधिपाः। मधुरायां जातवन्शाढ्यः वणिक् सूर्वी नृपो वरः॥

(*Ārya-Mañju-Śri-Mūla-kalpa*, verse 759, a beautiful verse).

Author K. P. Jayaswal had given the translation, as under:

"In that country, undoubtedly, (then) there will be a king – a great king – of Mathurā Jāta (Jāṭ) family, born of a Vaiśālī lady (T.), originally Vaiśya. He become the king of the Magadhas. (758-760)." Further verse 761 mentioned him as 'Agraṇī-Kṣatriyaḥ' (Leading Kṣatriya/warrior). (An Imperial History of India, 1934, pp. 52-53).

Let us have 'an word-by-word' break-down.

भविष्यन्ति = '(in) future' or as, 'there will be'

न = 'No/not'

सन्देहः = 'doubt'

तस्मिन् = 'in that'

देशे = 'country (land)'

नराधिपति / नराधिपाः = 'King (of the man/men)' / 'Great King'

मधुरायां = 'of Mathura'

जातवन्शाढ्यः = This has to be discuss. (This part is challenging to some scholars).

वणिक् = 'Merchant'

सूर्वी = 'Excellent ? Or wealthy ?' (Great?)

नृपो = '(the) King'

वरः = 'Valiant, brave.'

Discussion of the context. (Comments).

नराधिपति ? It can be break into 'नर + आधिपति' (Nara + ādhipati) meaning king/supreme of the Nara (man/men). Here 'men' can be a reference for other (subordinate, vassal) kings and other men (public). If it's a reference for vassal kings, it is well justified. Dharanas (Samudragupta's Allahabad pillar, discussed) have subdued multiple states and their men/kings. It means 'King of the men' or as 'King of Kings.'

मधुरायाम ? It's a beautiful word by the way.

It can be break further into

1. A reference to 'Mathura'
2. मधुर + आयाम (Madhura + āyāma)

Madhura/Madhurā as in Sanskrit would mean 'sweet or lovely' in terms of voice or speech. Meanwhile 'Āyāma' can be rendered as 'dimension (or a boundary).' The phrase/verse mentioned numerous qualities of the king (Great king of men/kings, heroic merchant/trader, Brave/valiant). It's possible that it is reflecting a 'sweet voice' of the king or (of) the place (from) where he hails. But in this context we are left with no place listed among the verse to attribute 'the sweet voice accreditation' to that (place). Instead Jayaswal seems to be accurate when he said that his (emperor's) Jat-lineage once belonged to Mathura. (Jayaswal, op. cit., 1934, p. 53). While even if the word is taken as 'sweet/loving voice bounded' it can still be render for 'Mathura' as the Mathura is full of the tales of sweet memories of Krishna and his times. It is not much debated, as Madhurā was also a name rendered for Mathura. (M. Monier-Williams, "*A Sanskrit English dictionary*" ori. 1851. rep. 1872 by 'Clarendon London' p. 734). *Madhuvana* was the ancient name of Mathurā (Buddha Prakash, Studies in Indian History and Civilization, 1962, p. 259.) (i.e. Vana/forest of Madhu/sweet/honey (people?)). There's a Jat clan in present known as 'Māthur' or 'Mādhur/Madhur' or Māt/Māth, sometimes they are also considered to named the Mathurā region. (It can be possible as still today, Jats are occupying most of the respective region). (I knew it was a reference to Mathura, but was just diving into the other possibilities that eventually supported the first one).

जातवन्शाढ्यः ?

(A word that has taken away the sleeps of a few,

-shhshhh, (keep quite, keep quite)).

वन्शाढ्यः ? It is '*vaṃśāḍhyaḥ*'

It can further be break-down into *vaṃśa* + *āḍhyaḥ*

Here, *vaṃśa* (वन्श) is clearly meant by 'lineage, family, or dynasty.' And *Āḍhyaḥ* (आढ्यः) is meant by 'noble or exalted' or simply 'rich.' i.e. *vaṃśāḍhyaḥ* is meant by 'noble by dynasty' or 'rich in lineage.'

जात ? (Jāta)

Jayaswal has taken it as a reference to Jat community (see his translation above). As Ganguly suggested it could mean by '(the) birth.' (op. cit., 1987, p. 18). And **on what basis he said** that the Dhāraṇa gotra (= clan), of Guptas can not be identify with the present Dhāraṇa Jāṭ clan **is still unclear to me.**

Grammarian Vararuchi, the author of '*Prakṛtaprakāshaḥ*' (undated but considered as the oldest Prakrita grammar text, probably after 5th or 6th century ? (Unclear)) assigned a proper law, under which, 'ta' (त) got transformed into 'ṭa' (ट). (III, 22 to 24). (Buddha Prakash, op. cit., 1962, pp. 259-260). Achārya Hemachandra Sūri, author of *Siddha-hema-śabdānuśāsana* (12th century) mentioned a verse as under

"togara-trasara-tūvare ṭah" (VIII, 1, 205).

Further in order to illustrate this rule the same author in *Kumārāpāla-ćarita* (12th century), composed the following verse as under,

"Aṇatuccha-ṭayara-kappūra-dhuva-mahamahia-ṭasara-sui-vattho.

Kumāra-vihāre patto ṭūvara-paḍihāra-dinna-karo." (*Kumārapāla-ćarita*, III, 39).

Moreover author Buddha Prakash added, "(Achārya) Hemachandra (Sūri) notes the cerebralisation of the initial dental surds in some words, e.g., tagara < ṭayara; trasara < ṭasara; tūvara < ṭūvara. In modern Sindhi this feature is very prominent and connects it directly with Vrācaḍa Apabhraṁśa e.g. Sanskrit, Tāmra < Hindi, tāmbā < Sindhi, ṭāmo." (op. cit., 1962, p. 260). We all are aware of the transformation of Paṭṭan (पट्टन) into Pattan (पत्तन), (A place in Gujarat). Śri Dahiya believed that this is the law under which the term Jāta (जात) becomes the modern Jāṭ (जाट). (i.e. जात = जाट) (Dahiya 1980, p. 06). Which is true.

Śri Dahiya in an another work of his, showed that the Jāṭs (जाट) were known as *Jāta* (Jātas) or *Jātaḥ* (जात or जातः) in the *Ṛgveda* (or Rigveda, one of the oldest surviving Indian texts). He further proven the existence of some about 50 Jat clans that were mentioned in the Rigveda. (Śri B. S. Dahiya, Aryan Tribes and the Rigveda, 1991/2, Dahinām Publishers, 16-B, Sujān Singh Park, Sonipat, Haryana, India). Which is due to (or based on) the law we have just discussed.

Surely, Śri K. P. Jayaswal was aware of this law and the interchangeable transformation of 'ta' and 'ṭa' and hence he (Jayaswal) equated the *Jāta-vaṃśa* with the present Jāṭ lineage (or family, as you can see, his translation above). Śri Jayaswal's awareness of this law can further be attested through his comment, "Sanskrit *Jāta-vaṃśa*, that is, Jāta Dynasty stands for *Jarta*, that is *Jāṭ*." (op. cit., 1934. p. 53). I would love to respectfully invite Mr. Ganguly to read these pages, which are stating such cerebral changes and the law behind them. (Further in the same paragraph, as per Jayaswal, we already have a good reason to hold this view, we will discuss this as well).

Here we have discussed and concluded that due to this cerebral change it is quite obvious to believe that the *Jāta-vaṃśa* in the original verse (759) of the *Ārya-Mañju-Śri-Mūla-kalpa* is referring to the Jāṭ lineage (of the present).

T. Ganapati Shastri, a scholar of great repute; has edited the reprinted version of original *Ārya-Mañju-Śri-Mūla-kalpa* in 3 parts/volumes that were published by the Travancore, **Government Press** in between 1920 to 1925.

The "Trivandrum Sanskrit Series No. LXXXIV" by Shastri, or the Part III of his *Ārya-Mañju-Śri-Mūla-kalpa* published in 1925 by Travancore Government Press, states (on page no. 637 and ff.);

भविष्यन्ति न सन्देहः तस्मिं देशे नराधिपाः।

मधुरायां जातवन्शाढ्यः वणिक् सूर्वी नृपो वरः॥

i.e., the original verse 759 of the Tibetan-Sanskrit text.

As Ganguly suggested it is *Jāto* and not *Jāta* referring to the possible birth of Samudragupta in Mathurā based on some other authority (of P. L. Gupta). (op. cit., 1987, p. 18). In support of this reading Mr. Ganguly have ignored and gone against the readings (and recognitions) of T. Ganapati Shastri (above), K. P. Jayaswal (above), Tej Ram Sharma (op. cit., 1978 p. 17), H. S. Pawar (Pawar 1993, 137-138), Śri B. S. Dahiya (Dahiya 1980, 179), B. P. Sinha (Journal of Bihar Research Society, Vol. XXXVII, 1951, Parts 3-4, pp. 142-143), Chandra Chakraberty (Racial History of India, 1944, p. 326), Dr. Bani Roychowdhuri (Political History of Bengal to the rise of Pāla dynasty, rep. 1990, p. 223), V. R. Ramachandra Dikshitar (Gupta Polity, 1993, p. 42), Dr. Bhindeshwari Prasad Sinha (Readings in History and Culture, 1978, p. 93), Dr. O. P. Singh Bhatia (Imperial Guptas, 1962, p. 137 ff), Vidya Dhar Mahajana (Ancient India, 1962, p. 356) and others. (Note, here a few of authors may have different opinions but they have recognized the readings and works of Jayaswal, e.g. Vidya Dhar Mahajan), The Journal of Numismatic Society of India Vol. 51 (1989) also acknowledged the authority of *Ārya-Mañju-Śri-Mūla-kalpa* (p. 60-61). There are many scholars supporting Jayaswal's view (or atleast acknowledging his interpretation), many others don't agree as well.

But when it comes to the other authority, I only find Mr. Ganguly. Ganguly's 'so-called' doubtful reading had been admitted by these numerous scholars and authors. (Above).

जातो (*Jāto*)

In Sanskrit it stands for ‘birth.’

As we have discussed, the word is Jāta (above) and not *Jāto* as Ganguly suggested. Which Ganguly himself admits later (op. cit., 1987, p. 24; reference note- 68).

Possibilities? Now let us have a look at them.

If we go with the suggestion of Ganguly as ‘*Jāto vaṃśāḍhyaḥ*’ then it should meant by ‘born in noble family (of Mathura)’ overall this is good but if we take Jāto/Jāta as ‘birth’ or ‘born.’ Which lineage or family should the verse then talking about? I mean ‘born in ___ noble lineage/dynasty of Mathura’ what kind of sentence is this? There’s no other word used in ethnic sense in the verse at all. We are now also aware of the law under which Jāta becomes Jāṭ. The word was indeed used for Jāṭ community because then only the verse seems to be complete. ‘born in __ noble dynasty’ is never a (complete) sentence. The suggestion of Ganguly can easily be rejected if one tries to find of which lineage is ‘his interpretation’ talking about. This was the reason why Jayaswal interpreted it that way. Because he too understands that ‘which lineage’ is being referred to, in the verse, should be noted as well and his recognition of the law that we have discussed already. Jayaswal also understands the necessity for a sentence to being ‘complete in sense’ (which doesn’t leave blanks behind).

Some people may argue further that *Vaṇik* can represent or fulfil the blank space. But in all of it’s sense *Vaṇik* is only meant by a merchant or a trader in Sanskrit. Even if taken as *Vaiśya*, it is not an ethnicity but rather only a social class of Hinduism (already discussed).

This is not for someone-personally, but if some author is not wanting to accept the truth. Then he/she shouldn't just discard it without some other theory which is more concreted then the previous one? That's okay if some scholars are not happy of Dhāraṇas being Jats but has they hold any (other) possible opinion that satisfies "why the native Indians were happy at the end of their rule?" Why the emperors used to wore central Asian dresses all (most of) the time including while giving oblations to the Altar? Why they were called '*Jātavaṃśāḍhyaḥ*', '*Kāraskara Jartika*' and '*Ajayad Jarto Huṇān*' in the ancient (and contemporary) texts.

The fact of Dhāraṇas being called Jats in *Ārya-Mañju-Śri-Mūla-kalpa* is further supported by the famous statement of Chandragomin "*Ajayad Jarto Huṇān*" (the invisible Jat defeated the Huṇās). Only Skandagupta was the ruler who defeated Huṇās (or white Huns) in 5th century CE. (Already discussed), this was the good reason which Jayaswal referred to (above), by quoting the "Journal of Bihar and Orissa Research Society" (Volume XIX, 1933, Pt. I-II, Patna, page 115). The same Journal further mentioned a numerous facts supporting the Jāṭ origin of Dhāraṇas. (p. 114 ff). If Mr. Ganguly tried to trace the good reason that Jayaswal referred to; he (Ganguly) may have the similar conclusion. I invite him to read these pages of glorious deeds of my ancestors, hopefully he may learn a lot from these pages.

Conclusions- The suggestions by Ganguly are rejected due to the incompleteness of sentence/verse and 'lack of clear reference to the (specific) lineage,' the grammatical law of interchanging of 'ta' and 'ṭa.' **For the 97 coins of Kumaragupta stating him as "*Jatamahendraḥ*", what would Ganguly suggest?** "Born-Mahendra?" (Another point of laughter).

Kāraskara – It is a name of a country mentioned in the Vishnu Purana, whose people are devoid of Ashrama Dharma (the Hindu division of castes, etc.). (78/23); (Again a foreign connection, non Hindu/Indian). The *Mahābhāśya* by Pātañjali (2nd century BCE), based them on the name of a tree. Today scions of Jat clan Kāraskara or Kakkar denote those people who lived in that country. (Dahiya 1980, 194). For some, it is doubtful whether the *Kaumudimahotsava* is historically correct or not. People found it challenging. While some (or I say, most) referred it as a (nearly) contemporary source and believed that the Kāraskara Jats are the descendants of (or somehow related to) Chandragupta I.

Some people argue that the Aryan-invasion theory might be incorrect. In my book(s), the terms 'Aryan' or 'Indo-Aryan' are only used to denote a race of central Asian nomads that came from Āryavarta (a land in central Asia). Whom the *Bhavishya Purana* has seen as similar to the modern Jāṭs. (Already discussed). It can be a different matter that by which name these people called or referred themselves; I regard them as Aryans in my work.

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Abbreviations' List.

- CII – Corpus Incriptionum Indicarum
- f.n. – footnote(s)
- s.a. – Same as
- s.p. – Same page(s)
- a.k.a. – also known as
- Vol. – volume
- Ch./ch. – chapter.
- p. – page no.
- rep. – reprint
- ori. – original(ly)

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